The Brethren Evangelist.

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God's Flowers.

The deep red rose, the lily white,
The fragrance from them stealing,
Are emblems of the crimson blood,
The pardon for our healing.
Stretch out thy hand and pick the rose,
Its crimson leaves will shield thee
From sorrow, pain and sore mistakes,
And never, never, fail thee.

The lily white is freedom from
The sin that doth enthrall thee;
Ask for this pure and spotless flower,
It will not be denied thee.
The fragrance sweet is that deep peace
That floweth like a river;
It never dies, but liveth on,
Forever and forever. C. S. P.

Pacifics.

For the last two months I have been too busy to write anything for the EVANGELIST. I have not even found time to read everything contained in the paper during this time. I must say, however, that I read some things that I do not and cannot endorse. Among these are such articles as make light of or repudiate the artificial covering worn and to be worn by Christian women. Such attempts to me indicate a want of research, or, what is worse yet, a want of sincerity. I have never yet read an argument against the covering that did not betray some want of condor, want of knowledge, or want of logic, or exhibit some lightness of mind, looseness of morals, or want of piety. I shall not at this time attempt to write either a defence or explanation of the coverning, but for the sake of truth and for the honor of our brethren and sisters who write on it, I feel like recommending caution on this subject, as well as on all other subjects connected with our faith and practice as God's children.

Next, I might just as well say it, I have no sympathy with any attempt to make a change in our church name. If we are children of God, we are brethren, and we may just as well adhere to this brief, true, and very significant name. If it is necessary to make any explanation, let us do it cheerfully, and be glad that our explanation has a solid foundation. We need an incorporate name only for business, and while Brethren is brief and convenient it is also significant and appropriate.

Oh, how I wish that I could pay off the indebtedness on Ashland College! I feel a deep interest in this institution and a profound regard for all who feel concerned about it. I hope that every effort that is made to raise the necessary capital will be crowned with success; but I feel like discouraging and even reproving the disposition or spirit that threatens withdrawal from the Brethren church in case the money should not be raised. Such threats can accomplish no good in any way, and they only declare a want of fidelity on the part of those who make them. I hope the brethren will heed the admonition of the apostle, "forbearing threatening." If the money should not be raised, I would not attribute the failure half so much to the Brethren church as I would to a diligent and persevering use of proper methods to raise funds. I say this without casting any reflections upon those who have had the management of the school and its finances, for with several of them it was a venture in which they had no former experience. They have been doing their best, and are not to be censured for failure; but surely those are not to be denounced and abandoned who would have pulled the load if they had been properly harnessed and hitched.

I have written the foregoing not because I love to find fault or criticize, but because my silence might be misunderstood, and, because I feel it a privilege if not a duty to sound a note of caution, at least.

Since I last wrote you, two of our worthy brethren at Lathrop have passed away. They were familiarly known among us as Bro. Frank Meyers and Will Plummer. The former leaves a young widow to mourn her loss; and the latter, a widowed mother and brothers and sisters. We sincerely sympathize with the bereaved and mourning friends. We are sorry that we could not be present at the funeral of either of these dear brethren; but we fondly hope to meet in the better world, where sickness, sorrow, death and mourning are not.

Last Saturday the church at Lathrop decided against a campmeeting in 1888. In lieu thereof there shall be a protracted meeting at Lathrop in September or October, and a general invitation will be extended to attend it. It is hoped that the advocates and friends of campmeetings will resign their feelings and judgment in this case and turn out *en masse* to the protracted meeting to enjoy it and to work for the Master. If any of us think we shall be too burdensome to the brethren and friends at Lathrop, we can assist in bearing the expenses of the meeting and of the tables. No one need stay away on this account. California needs an annual reunion; and if we can have no campmeeting, we ought to centralize on some protracted meeting, and there is no better place for it this year than Lathrop.

Another matter wants attention here now. We have had no Sunday School conventions on this coast, and the home mission work is in a lagging state. The committee appointed by the General Convention to "arrange for, call and organize" a State Association on this coast has not yet acted. Would it not be best for us to have our State Association at the time of and in contion with the Lathrop protracted meeting? We could have the sessions of the association in daytime and preaching could continue in the evenings.

This association could and should consider the Sunday School, the home mission, and general church work. As a member of the committee named for Oregon and California, I mean to do what I can to have our State Association organized at the time and place mentioned, and I hope that we shall succeed. Bro. J. P. Wolfe, another member of the committee, is of the same mind. We have not yet conferred with Bro. S. J. Holsinger, but, no doubt, he will be favorable. We would like to hear from the different ministers and churches on this coast, *as soon as possible.* Do you notice the emphasis? Let me repeat, *as* SOON *as* POSSIBLE.

The brethren and sisters of the Altamont church enjoyed a pleasant communion service, on Sunday evening, July 8th, at the home of Bro. and sister Christensen. Bro. Henry Ebe was with us. The membership in this church is numerically small but active.

My address hereafter, till otherwise ordered, will be San Joaquin City, California.

J. W. BEER.

July 16th, 1888.

Chronicles.

Bro. Carmer having attended the communion at Kunkle, Ohio, we went home with him to stop over the night of the 16th, on my way to Mexico. Arrived at Auburn, Ind., where brother Carmer resides, about 1 o'clock p. m., said day, (the 16th,) and brother C. was not long notifying his neighbors of an arrangement to have a meeting at his house said evening. Had a good congregation, but we thought it not expedient to talk very long considering the very busy and tiresome time of the year, but it seemed that our service, though short, did not render satisfaction, for when we had dismissed the congregation, some one proposed to sing a certain hymn, and nearly all, old and young joined in song, and so one hymn after another was suggested until a full hour was spent in this way, and this was like the wine at the marriage of Cana, the last part of the service was the best.

On the 17th I went to Mexico, Ind,, and was taken to brother Fisher's, and after supper we all went to the school house about three miles from town called, I believe, Reed's school house, where I tried to preach. Went home with brother and sister Reed, and while crossing a stream, brother Reed said, this is "Twelve-mile." I have often heard of Twelve-mile but thought it was a church that was so-called, but on inquiry found that the term would apply to most any thing in that country. The creek called Twelve-mile wherever it runs its meandering course, then there is some school houses called Twelve-mile, also a post office and village, otherwise however, called Henpeck. There is also a highway there that is called by this name, and I don't know how many other things are called Twelve-mile out there. The term is about as General as Progressive is among the Brethren; it can be applied to most anything imaginable, whether good or bad.

The church referred to above is called, "The Skinner's church." This is, I believe, even more appropriate than Twelve-mile would be, for here I undertook to hold a series of meetings once before I had learned that it was not the "order" for any body to hold a protracted meeting of more than three sermons, much less a "snot-nose" preacher, and we had a good interest, but the "council" convened and notified us by a party that the meeting must be "stopped." This church is still very appropriately called "The Skinner's church."

Preached four sermons at Reed's school house and the interest was excellent, and I predict that it will not be long until the Brethren will have a strong hold there. The members there (at Mexico and Twelve-mile) are wide awake, energetic brethren. God bless them.

Bro. Leonard took me to Peru, a distance of five miles from Mexico, where I took the train to Wabash to fill my appointments at College Corner said evening and next day. I was met at Wabash by brother Turner, who had come there to take me a few mile into the country to see an old lady who had made arrangements with the brethren to have us to preach at the school house nearby on Sunday afternoon, the 22nd, when she intended to unite with the Brethren, but the oppressive hand of affliction was laid on her very sorely a few days prior to the appointed time, and being very anxious to change her relationship from the Christian (Campbelite) to the Brethren church, she sent to have us to come to see her at her house as soon as we arrived. When we got there the old sister was so under the influence of opiates that she was too stupid to understand fully, and we could do no more than sing and pray for her. We called later, when she was fully conscious but very weak.

Bro. Wagoners took me to the church in the evening. We also held services next day and evening. After the forenoon service of said day we went out to the river and baptized another penitent believer.

J. H. SWIHART.

Select Notes.

BRETHREN EVANGELIST is at hand, and I hasten to take up my pen to say amen, and amen to Bro. Ed. Mason's thought, "Let the greatest dish at our love feasts be charity and let us eat of it without stint." I do think this is a magnanimous thought, I wish it would pervade deep into every soul, and with such intensity that it would never be forgotten.

Hitherto, at least among some, there has been too much feasting on beef, and not enough on that delectable necessity that makes our feasts what they should be. The excess of cold formality that "freezes the whole meeting," has too long been the principal dish at some feasts. There has been too much self, and not enough Christ. They have been our tables, instead of the Lord's tables, and the hash has been seasoned and flavored to suit certain tastes, and others were not allowed to eat of it because they did not relish it. These are spots on their feasts, making them—well etc., etc. Just "cast the beam out of thine own eye," and examine thy own self, then eat without stint of the ingredient recommended by Bro. Mason and your feasts of charity will no more be spotted.

To Bro. H. H. Myers, I do not care to deny that every thing centers at the North Pole, and if even science does prove that every thing had its origen at the North Pole, that does not make it true for my Bible teaches different. It is the Bible that must settle these things and not science, unless it is Bible science. God made the Bible and the Bible makes true science, and hence science teaches that Paradise will be at, and about Jerusalem, and not at the North Pole, my dear brother. "Christ shall come, and his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley," Zac. 14:4. "And it shall be in that day that living waters shall go out from Jerusalem," 8. "And by the river upon the bank thereof, and on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed," etc., Ezk. 36:12. "And the land shall be turned as a plain from Geba to Rimmon south of Jerusalem, and it shall be lifted up, and inhabited in her place, from Benjaman's gate unto the place of the first gate, unto the corner gate, and from the tower of Hannaneel unto the King's winepress, and men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited," Zac. 14:10, 11.

Here my dear brother is Paradise. This Bible description corresponds exactly with the original meaning of the word—here is Paradise in the limits of the Holy Land, the very place where the Lord will reign over all the earth and not in the solid frozen regions of the North Pole. It will take even more than your mountains of history to prove that Paradise is at the North Pole. Mountains of historical evidence sink into utter insignificance beside the word of God. I rest my case here, not for the want of evidence, but for brevity's sake. But shall probably give the subject more attention, in the series of articles that I purpose writing on the prophicies, by the grace of God.

J. B. LAIR.

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